

# THE REHEARSAL.

1. Mr. De Foe's List of 8000 Martyrs, come to never a One.
2. An Answer to Mr. De Laun's Book in Dec. 1704. not yet Reply'd to. A Reply is Desir'd.
3. Many more than 8000 Martyr'd and Murder'd by Mr. De Foe now in England.
4. A Defence of the Reign of K. Char. 2d. against the Imputation of Persecution.
5. Mr. De Laun was not Prosecuted for Exercising any Part of his Religion. A Taft of his Logick about the Lord's Prayer. And a Seasonable Caution to Mr. De Foe concerning the Act of Uniformity.

SATURDAY, June 22th. 1706.

(1.) *Country-man.* YOU Promis'd last time, *Master*, to say something to the near 8000 Dissenters who, as Mr. De Foe says, were, as he might say, Murder'd by Church Persecution in the Reign of K. Char. 2. And for no other Cause but their Religion, as he words it in his Preface to Mr. De Laun's Plea, p. 2.

*Rehearsal.* Wou'd not you think by this, *Country-Man*, That the Dissenters were put to Death for their Religion? And for no Other Cause?

*Country-m.* Think so! Yes, for these are his very Words. Therefore I must suppose that there were Sanguinary Laws then against the Dissenters.

*Rehears.* No, *Country-Man*, there were no such Laws made against them in the Reign of K. Char. 2. There were indeed some Hearty Laws made against them in the Reign of Q. Elizabeth. And they were Involv'd Equally with the Papists under the Common name of Recusants. As being then thought (tho' nothing so Formidable as Now) as Dangerous and Prejudicial to both Church and State, as the Papists themselves, tho' their Numbers were far Greater in England than they are Now.

These Laws were put in Execution against several Popish Priests, in the time of the Popish Plot, in the Reign of K. Char. 2. And they were Hang'd for No Other Cause but that. Not Accus'd of the Plot, or any other Crime, but as being Popish Priests, and found in the Kingdom.

But Mr. De Foe cannot Name one Protestant Dissenter on whom the Extremity of the Elizabeth-Laws were put in Execution, during the whole Reign of K. Char. 2. There were Laws then made to Hinder numerous Conventicles.

But they were not Hinder'd from Exercising their Religion in their Houses, and with a Competent Number. Which wou'd not Content them. They wou'd have Multitudes together in Publick Meeting Houses. Where Rank Treason was Preached, and Seditious Principles Instill'd into the People. They had been Detected in several Treasonable Conspiracies against the Life of the King, against the Church and the State. This forc'd the Wisdom of the Nation in Parliament to Restrain, by Pecuniary Mulicts,

these PUBLICK Conventicles of Rebellion. But leaving them the Exercise of their Religion in their Houses, under a Number prescrib'd, over and above their own Families.

This was the State of the Case. Now, *Country-Man*, tell me, Were not these Laws just? Were they not Necessary? To hinder the Over-Numerous Meetings of a Restless and Turbulent Party, Ready to Rebel, and who had often Rebel'd, and Declar'd it as their Principle!

*Country-m.* If I had such Servants in my Family, I'm sure I wou'd Restrain them. And I shou'd think my self Guilty of my own Blood, and of the Blood of my Wife, Children, and my other Good and Faithful Servants, if I shou'd let these Rebellious Servants get a Head, and they shou'd Murder us all, and Seize upon the House and Inheritance for Themselves. I know no Body wou'd Pity me.

And what Easier Penalty than a small Fine? And the Fines impos'd in this Case were but Small. Here were no Decimations, Sequestrations and Compositions for Estates, and Selling Multitudes together for Slaves to the Plantations, as they serv'd the Royalists, when they had the Power! There were no Banishing Proclamations as now in Scotland against the Episcopal Clergy there.

*Rehears.* The Presbyterians in Scotland made the same Clamour Mr. De Foe now do's here of their Sufferings in the Reign of K. Char. 2. Which Oblidg'd the Worthy and Learned Sr. George Mackenzie then Lord Advocate in Scotland to Publish his Vindication of the Reign of K. Char. 2. against these Imputations of Persecution. Wherein he has fully and Clearly Demonstrated, that in all that Reign no one Presbyterian in Scotland suffer'd for his Religion, but for Manifest Treasons, Murders, and other Notorious Crimes, To which they cannot Answer to this Day.

And I will put it upon the same Issue with Mr. De Foe as to England, that of all his 8000 he cannot Produce one, who, in all that Reign, suffer'd for no other Cause, as he says, but that of his Religion. For they had Allowance to Exercise that in their own Houses, and with Convenient Numbers, that might not give Umbrage to the Government. Therefore they cou'd have no Pretence of Conscience in the Case. Unless their Conscience

ence was to Assemble his MAJESTY'S Subjects by Hundreds and by Thousands, to put in their Power, who wanted not the Will, to Disturb him and his Government. And the Sequel shew'd, that all this Precaution was little enough, and not Enough, to Prevent the Plots, and Conspiracies and Rebellion of these Men.

But now as to the Number of those who were Murder'd, that is, *De Foe* means, Died in Prison, 8000 was a Round Summ, and as Easily said as Twenty. Let him Produce his List. We are not Afraid. Then it will Appear how many of his Ciphers he must Abate. And let him take in the Quakers too, who wou'd not Pay their Tithe to the Incumbent, tho' they Scrupl'd it not to the Impropiator. And if any of these Died in Prison, he was Murder'd, upon no other Account than that of his Religion! Tho' the Incumbent had a Good Title, by Law, (not now to Name Divine Right) to his Tithe, as any Man in England has to his Estate. And some have had Scruples in Conscience about Paying of Rent too, as the Levellers. And if these wou'd Rather go to Prison, and Die there, than Pay their Rent, they come into the Martyrologie too, and Suffer Purely upon Account of their Religion! I see no Difference in the Case. If pleading of Conscience, without Rhime or Reason, will do the Business! If not, there is not a Reason in all *De Lann's* Book better than this, either of the Quakers or the Levellers!

(2.) Country-m. But still they call for an Answer to it.

Rehears. One of the 7 Editions of this Book came out in the year 1704. Of which I took Notice in my Num. 15. which was in November 1704. And the next Month, Dec. 1704. in my Num. 20. I gave a full Answer, as I thought, to this Book, and all other Pretences of the Dissenters. To which not one word of Reply has been made by any of them since, that I know of. Therefore instead of their Calling upon me for an Answer. I call upon them for an Answer. And let not Mr. *De Foe* Boast any more of the Un-Answerability of this Book, till he has taken Time to Consider, whether it be not as fully and Absolutely Answer'd in that poor Half Sheet of Paper, as his Army of 8000 Murder'd Martyrs is in this.

(3.) But I can tell him of a far Greater Number of Martyrs in England at this Day! Not yet Actually Slain, but Actually Devoted. And that is, by one *Dan. De Foe*, who has already Doom'd one Third of the English Clergy to be, in Plain terms, Hanged. And 3 Parts of the 5 Remaining to be Treated as Enemies to the Government, that is, I suppose, to be Hang'd and Quarter'd. And calls them the Dead Weight against the Nation's Happiness. Therefore the Nation cannot be Happy till this Weight is Remov'd. And that must be by the foresaid ways, or the new Scots-Presbyterian way, of Banishment at least. And then you cannot say but some will Escape! However ALL are here fairly Dispos'd of! And if he that Hates his Brother is a Murderer, then these may come into the Number of the Murder'd too. He that is Condemn'd, is Dead in Law. Yet the same *De Foe* wou'd make you believe, That he never spoke a word against the Church or Clergy in General! And that they are in no Danger from him!

As were they HANG'D, where wou'd the DANGER be?

(4.) Country-m. I have heard that *K. Char. 2.* was a very Mercifull Man, and Good Natur'd. Yet *De Foe* in this Preface we are speaking of, makes him worse than 20 Nerves.

Rehears. I gave you a Rule before how to Understand these Men, that is, by the quite Contrary to what they say. And this will hold in nothing more than in the Instance before us. For it was the Mercy of *K. Char. 2.* and his Lenity towards the Dissenters, that Encourag'd and Enabl'd them to Flie in his Face, and Disturb his Reign with Perpetual Plots and Conspiracies against him. He ventur'd a Breach with his Parliament for an Indulgence he Granted them. So that what Laws were made against them, must be Imputed to the General Sense of the Nation, of the Danger from these Men, more than to the Cruelty and Tyranny of the King, as they now Turn it, to Avoid the Scandal of their being the General Hatred and Abhorrence of the Nation. And yet considering their Behaviour and many Conspiracies during all that Reign, even those Laws were Mild, in Comparison of their Demerit. Far Milder than ever they Afforded to any other, in the like Case. *K. Char. 2.* us'd them much more Mercifully than *Q. Elizabeth*, or any that sat on the Throne before him, except his Royal Father. And he was within an Ace, by that means, to be serv'd by them as his Father was. But he saw his Danger in Time.

If Mr. *De Foe* desires of me a List of their Conspiracies against *K. Char. 2.* from the Day of his Restoration to his Death, I have it Ready at his Service.

(5.) In the mean time I must tell him, That Mr. *De Lann* of whom he has made such an Out-Cry, was not Indicted for Exercising any Part of his Religion, either in Publick or Private, but for Vilifying and Aspersing the Book of Common Prayer in Print, against which the Act of Uniformity had made sufficient Provision. Whereas (says *De Lann*, p. 64. of this Prefac'd Edition) it only Relates to the Lord's Prayer. This was his Defence. And his Argument against that was, That it was not such a Form of Prayer as to Render all other Prayers Un-necessary or Unlawfull: Which who ever said? Are there not many other Prayers in our Liturgy? Yet he Argues thus against the Use of the Lord's Prayer. Behold your Champion! Is he not Fit to be Answer'd! And you will not find a Better Argument in all his Book. Let Mr. *De Foe* Pick and Choose, and shew it to us. And I wou'd Desire Mr. *De Foe* to Consider, That the Act of Uniformity (which he has Furiously Attack'd) is still in Force, and Excepted out of the Power of the Regency to Repeal. Will it not serve these Men to have a full Liberty to Exercise their own Religion, unless they Fall Foul upon that which is Establish'd! Is this the Toleration that they Mean!

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